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# Englands Choice, &c.

To all A R C H - B I S H O P S , and B I S H O P S , who are not  
a Shame (to) or ashamed (of) the N A M E of CHRIST  
before M E N , Grace, Wisdom and Truth, from God our Fa-  
ther, and from our Lord Jesus Christ, A M E N .

My Lords,

**I** Thought to have Written in LATINE, that the Subject ( being CATHOLICK ) it might not be confined within our Cinque Ports; and because the LITTLE-HORN ( having sprung up in Latine ) it might be so rooted out as it sprang up. But, as I would not have my Integrity favour of the Vanity of Languages ( 1 Cor. 14. 1.-10. ) so I would not run the Gauntlet of my Country-mens Tongues ( in the Apostles Language ) to censure me of Barbarism ( 1 Cor. 4. 11. ) nor yet to hazard the Censure of our Saviour, as if I shunned the LIGHT of common People ( John 3. 19, 20. ) I therefore dip my Pen in the IDIOM of our Mother Tongue ; And (in the first place) I most humbly Salute those of mine own Country ; that (as it becomes us first) to cast the Beam out of our own eye ( Mat. 7. 3, 4, 5. Luke 6. 41, 42. ) to avoid HYPOCRISIE, according to the Counsel of our Saviour ; So this Honour of —— Physician bea thyself ( Luk. 14. 23, 24. ) may first be ascribed to your Wisdom To which Purpose, not knowing how to Address my Paper to your several PALACES, I have been at the Charge of Printing, and Distributing them to Booksellers, that they may be conveyed into your hands ; to wash them in Innocency from the little Horn-Change of Times and Laws.

Many HEADS have passed their Sentence on the VISIONS of DANIEL, of whom ( the Learned Doctor Moor ) hath given an impartial Account, and laid the CHANGE of Times and Laws at the Doors of ROME. But the particulars of WHAT Times and Laws are changed? And —— WHAT Times and Laws are come in their place? And —— WHEN? And —— by WHOM? is left as a Province for your Glory to bring to LIGHT, which may (again) set ROME on Fire, either of Zeal, to amend what is amiss; Or burn to Ashes of perpetual Silence and Oblivion, all their Eyes and Changes.

I shall patiently wait one Month, to observe the Operation of this my Service ; which (if it prove ineffectual) I shall not forget that I am a Member of the Church of Christ, ( 1 Cor. 12.26. ) and of the Body Politick, Much less shall deny my self to be First, and Eldest PHYSICIAN to his Majesties Person in Ordinary, and my DOCTORSHIP above 62 years standing Having been Physician in three Kings and Queens Courts of ENGLAND, besides many others. I must not (therefore) Palliate the CURE, but search it to the Bottom; and accordingly having discovered the CAUSE, prescribe the taking it away, — that I may not be unworthy of Subscribing my self,

London, May 29. 1682

My Lords,

Your Graces and your Lordships, etc. etc. etc.  
most Christian-Servant,  
**PETER CHAMBERLEN.**

To the Right Honourable, the Lord High CHANCELLOUR of ENGLAND ; and the Lord Privy Seal; and the Lord MAYOR of LONDON : As also to both the Lord Chief Justices, with the Lord Chief Baron; and all the rest of his Majesties Judges, Magistrates, and Justices throughout England. Truth, and Wisdom of God, is wished through our Lord Jesus Christ. A M E N .

My Lords and Gentlemen.

**V**alue not this Message, by the Meannis of the Messenger, but by the IMPORTANCE of the Message. For —— If the words of Christ be true ( Mat. 12. 25. ) this KINGDOM is not far from Desolation.

a. The

2. The Triple-Crowned-Little-Horn-Change of TIMES and LAWS, which God thought good to reveal (Dan. 7. 1, 25.) to his greatly beloved Prophet (Dan. 9. 23.) And sent his Angel to interpret (Dan. 7. 15 16.) ought not to be undervalued by Men of Wisdom and Honour.

3. Be you pleased to restore those TIMES and LAWS there spoken of, and you will not find it a work to Contemnible, as some may imagine.

I have writen to the most Reverend ARCH-BISHOPS, and BISHOPS about it: They being for the WORD as you for the SWOND. If then you be joynd together in the Work of the Lord, You will bring it to Light, and make it manifest that your Work is wrought in God, (Joh. 3. 20, 21.)

If any Particulars lie hid, be pleased to command the LAMP of,

*My Lords and Gentlemen,*

June 12. 1682.

*Your Lordships and Worships,*

*Most Loyal-English-Servant,*

*Peter Chamberlen.*

To the Two LIGHTS of ENGLAND; the Two UNIVERSITIES of this Kingdom: And to all their most worthy HEADS and MEMBERS. Truth, Wisdom and Honour from God our Father, through our Lord JESUS CHRIST.

Re-celebrated Men of Wisdom and Learning.

The TRIPLE-CROWNED-LITTLE-HORN, hath so worried the Saints of the Most High, out of the World with his blasphemous Endeavours of changing TIMES and LAWS, that Men know not how to keep Time fortheir Law, nor have any Law for their Time. But the Learned Dr. MORE (and several others) in their COMMENTARIES on DANIEL, have laid the CHANGE of TIMES and LAWS at the Doors of ROME. Yet because (*Dolus versatur in universalibus*) they seem not to be concerned.

There wants a NATHAN to say, Thou art the Man. (2 Sam. 12. 7.) There wants some to say, what Times, and what Laws, the Angel spake of to Daniel. Dan. 7. 25. To which purpose I did write to the Most Reverend ARCH-BISHOPS and BISHOPS, on the Kings Birth-Day, and the most Honourable JUDGES in Term time, in the very beginning. And now to your Service (against your Days of Solennity) that many Hands may make light Work, *Plus videt Oculi, quam Oculum.*

If then you are pleased to make a Discovery of those TIMES and LAWS, you do well; but if you can restore them, you do better: For (so extravagant is yet the LITTLE-HORN in England) that if any Single Person should draw the Curtain, and discover the Nakedness of ANTI-CHRIST in those Times and Laws, they would immediately bestow upon him the Curse of CHAM, or adjudge him to Fire and Fagot. And the SCENT of the HORN is yet so Rank, that it is not in the Power of KING and PARLIAMENT, to make a perfect Restauracion. Yet do not you refuse your helping hand—

*Est aliquid prodire tenuis, si non detur ultra.*

How strange world it appear, if after all your Silence, my Goos-Quill should make a Noise, and awaken the CAPTOL of ENGLAND to prevent a (total) Desolation prophesied by the Lord Jesus Christ, (Mar. 12. 35.)

Let not this Service be unseasonable from

June 19. 1682.

*Your most humble*

*Christian Servant,*

*Peter Chamberlen.*

ENGLANDS CHOICE, in believing Truth, or Falshood, to Salvation, or Damnation.

CAN there be a greater Importance than SALVATION, or DAMNATION, of Kings, and KINGDOMS? Can there be more unquestionable Credit than the WORD of Almighty God? Of so great Consequence is believing the Truth, or a Lie. For, God shall send them strong delusions (to believe a Lie) that they all may be damned who receive not the truth in the love of it, but

but have pleasure in unrighteousness. ( 2 Thes. 2. 11, 12.) And Jesus Christ shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. ( 2 Thes. 1. 7, 8.) But to be glorified in his Saints, and admired in all them that believe. ( Ver. 10, 9.) Yet, who hath believed our report? and to whom is the Arm of the Lord revealed? ( Isa. 53. 1.) For the Triple-crowned little HORN hath opened his mouth, speaking great things against the most High; and hath sworn on the Saints of the Most High; hath thought to change Times and Laws; and they have been given into his bands, for a time, and times, and the dividing of times. ( Dan. 7. 25.) The Angel saith not to Daniel, that the little HORN did change Times and Laws; For (Gen. 8. 22.) Till Heaven and Earth pass, one jot, or one tittle, in no wise shall pass from the Law, till all be fulfilled. ( Mat. 5. 18.) The HORN thought to change Times and Laws, but the Saints believe, and swear they are changed; such tough little Horn men Saints are grown. The little Horn makes the Lie, and Saints believe the Lie. Are they not well joined together? ( Rev. 22. 15.) I did write to BISHOPS ( on the Kings Birth-day ) that I must not palliate the Cure. To STATESMEN ( in the beginning of Midsummer Term ) to offer my Lamp. And to the UNIVERSITIES ( about the solemn time of their Hests and Commencements ) to make my Goose-quill make a noise, and awaken the CAPITOL of ENGLAND. Promising also ( if they did not ) I would answer the Question. But having heard no Answer, as if what God had vouchsafed to reveal in a Vision to his greatly beloved Prophet, ( Dan. 9. 23.) And his Angel to interpret it. ( Dan. 7. 16. ) were all but a TRIFLE. I shall boldly affirm, that the Times and Laws ( there thought to be changed ) are the TIMES and LAWS of GOD; even the Commandments of God, and the Faith of Jesus, ( Rev. 14. 12. ) And to pass through the dark Meanders of the little Horn ( that might not palliate the Cure ) I shall light my Lamp, and fill my Quill; making a noise over the Capitol to save the Nation; in rescuing the Laws of God from the usurping THOUGHTS of the little Horn. And I shall lay before them, whether they would have but one Lawgiver, who is only able to save? ( Jam. 4. 12. Isa. 33. 22.) Or many Lawgivers, who are only able to destroy? Whether they will have God, or Mammon? ( Mat. 6. 24.) Christ, or Belial? ( 2 Cor. 6. 16.) For his servants we are to whom we obey. ( Rom. 6. 16.) Whether they will have the LAW of GOD, which is holy, just, good and spiritual? ( Rom. 7. 12, 14.) Which also endureth for ever? ( 1 Pet. 1. 25.) And which shall judge us in the last day? ( John 12. 48.) Or the Changeling-Times, and Laws of the little HORN, which blaspheme God, and wear out the Saints, lasting no longer than the next swearing Mark of the Beast? ( Rev. 13. 16, 17.) Both which being brought to the light ( Jo. 3. 20, 21. ) will be made manifest. ( Eph. 5. 13.) Behold now the Commandments in order.

Com. 1. TO HAVE BUT ONE GOD. Exo. 20. 3. Deu. 5. 7. But the Little-Horn hath Gods many, and Lords many, ( 1 Cor. 8. 5. ) Tis also written, Faith is the gift of God, ( Eph. 2. 8.) But the Little-Horn hath Godfathers and Godmothers; to keep the Faith of the Children in Pawn; till they come to Age.

Com. 2. TO WORSHIP NONE BUT GOD, Exo. 20. 4, 5. Deu. 5. 8, 9. But as the Heathen worshipped Juno, and Idolatrous Israel the Cake-Queen of Heaven ( Jer. 7. 18. ch. 44. 18, 19. ) to whom they poured out drink-offerings; as if they sold Ale and Cakes in Heaven: So the Little-Horn worship the VIRGIN-QUEEN of Heaven, a Mother of Five Sons, and of all their Sisters, ( Mat. 12. 47. cb. 13. 55, 56. ) But this is not all the worship which the little Horn hath thought to change, for he hath multiplied WATER-GODS by Millions: Besides, all Saints, and all Souls are worshipped, contrary to this Commandment. To this Commandment, Gods Statutes and Judgments appoint Death ( without mercy ) unto idolaters, Exo. 32. 27. Num. 25. 4—9. Ch. 31. 1—13. Deu. 13. 1—11. But the little Horn makes all IDOLATERS hail fellow well met: As good as any Christians; calling themselves the Kings best Friends; and their Wives as authentick as the Kings Evidence.

Com. 3. TAKE NOT THE NAME OF GOD IN VAIN, Exo. 20. 7. Deu. 5. 11. Men (formerly) did swear in Truth, in Judgment, and in Righteousness, ( Jer. 4. 21. ) But Christ faith, Swear not at all, ( Mat. 5. 34. ) And his Servant James faith, Above all things ( my brethren ) swear not, ( Jam. 5. 12. ) But the little Horn alloweth, imposeth, and maintaineth Swearing, Forswearing, and Fals-swearing, as things meritorious for the MOTHER-CHURCH; though for these things the Land mourneth, ( Jer. 23. 10. Hos. 4. 2, 3. )

Com. 4. THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD, Exo. 20. 8, 9, 10, 11. Deu. 5. 12, 13, 14, 15. But the little Horn hath changed that time, giving the Lie to the Seventh day; and faith ( in plain terms ) that the First day is the Sabbath of the Lord: So that here the time is changed every Week. Then, from Even to Even was the Sabbath, ( Lev. 23. 32. ) Now, from Morning to Evening is the Sabbath. Then, they might not speak their own words, nor do their own works, nor take their own pleasure, ( Isa. 58. 13. ) Now, they have all liberty of works, or sports, or words.

Com. 5.

Com. 5. HONOUR PARENTS, Exo. 20. 12. Deu. 5. 16. A Shabbath and Sabbath Day, was brought by his Father and Mother to the Elders of the City, to be stoned to death. (Deu. 21. 18—22.) But the little Horn hath thought to change this Law, so as to make it MURDER.

Com. 6. THOU SHALT NOT KILL, Exo. 20. 13. Deu. 5. 17. Tis written When so shaddish mens blood, hymen shall his blood be shed, (Gen. 9. 6.) But the little Horn grants pardon.

Com. 7. THOU SHALT NOT COMMIT ADULTERY, Exo. 20. 14. Deu. 5. 18. This was punished with Death: (Lev. 20. 10.) But the little Horn thinks to change it into Persecution of a White Sheet.

Com. 8. THOU SHALT NOT STEAL, Exo. 20. 15. Deu. 5. 19. The Thief (formerly) was to restore four fold, or be sold. (Exo. 22. 1. 3.) But the little Horn hangeth up men for Thirteen-pence half-peny, and confiscateth all his Goods.

Com. 9. THOU SHALT NOT BEAR FALSE WITNESS, Exo. 20. 16. Deu. 5. 20. The false witness (formerly) was to have it done to him, as he thought to have done to another: Life for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot, (Deu. 19. 18, 19. Exo. 21. 23, 24, 25.) But the little Horn thinketh to change it into a Pillory, or Pardon.

Com. 10. THOU SHALT NOT COVET, Exo. 20. 17. Deu. 5. 21. Covetousness was punished in Achans whole Family, (Josh. 7. 21—27.) But the little Horn passeth all Scot-free; punishing none, unless a Cheat, or Fraud, be found, and proved. Thus the Laws of these Commands are thought to be changed.

Behold the little Horn now in the Faith of Jesus, (Matthew 12. 34—37.) 1. As to BAPTISM. Jesus saith; except one be born from above, he cannot see the Kingdom of God. (John 3. 3.) He also saith, Except one be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. (John 3. 5.) The little Horn is so charitable as to crowd in all Infants, and take the Kingdom of God by force of Circumcision; least he should lose so many Fees and Members of his Church.

2. The true Circumcision was under the LAW; but the little Horn hath Placed RANTISM in the room of it, and called it Baptism.

3. Then Males only were circumcized. But the little Horn rantifeth both Sexes.

4. Then the eighth day was precisely appointed. (Gen. 17. 12. Ch. 21. 4. Exod. 5. 25, 26.) But now (at any time) Infants are rantised, when the little-Horn-Gossips can agree about it.

5. Then Circumcision was in the fore-Skin. Now Rantism is in the Face, with a Crost in the Forehead.

6. Then they went down into the Water; were baptized, and buried under water; (Rom. 6. 4.) rising again out of the Rivers, and many Waters. As Jesus (Mat. 3. 16, 17.) John in Enon (Jo. 3. 23.) Philip and the Eunuch (Acts 8. 38.) But now a BASIN, or Sucking-Bottle will serve turn.

7. To Baptism is required Faith. (Mark 16. 16. Acts 8. 37.) Now they only require it in Parents, who are misbelievers.

8. Then Jesus took a journey from Galilee to Jordan, to be Baptized of John. (Mat. 3. 13.) But the little-Horn saves all that Labour, by bringing Rantism into a Chamber. Thus the little Horn hath thought to change the Times and Laws of Baptism under the Gospel.

9. As to the LORDS SUPPER. This was instituted about Midnight, in the end of eating the Passover. (Exod. 12. 29. 31. 42. Mat. 26. 26, 27. Mark 14. 22, 23. Luke 22. 19, 20. 1 Cor. 11. 23, 24, 25. Mat. 25. 6. Acts 20. 7, 8. 11.) in breaking of Bread, and drinking of Wine, But the little Horn (by vertue of Tapers and Lamps) do enlighten their dark mysteries in all times of Night, or Day, throughout the year; transubstantiating the visible WATER, into the invisible Flesh and Blood of Christ: making them swallow it whole, Bones and all, as often as they please, to the vety last Moment of their Breath; That they may be as well provided of Vituals (for so great a Journey as Heaven) like the provision of ELIAS, who at one meal was sufficiently fed for a Journey of 40 Days, and 40 Nights, to Horeb, the Mount of God. (1 Kings 19. 8.)

10. But some are so favourable, as to avoid the Evil report of NIGHT-MEETINGS, to have Bread and Wine at Noon-Day, with two unlighted Tapers, to shew it should be Midnight. Thus hath the little Horn mangled and changed both times, things, and meaning of the very words.

11. Appeal, therefore to all Bishopt, Statesmen, Magistrates, and Universities, whether these Changes of Times and Laws, are not of the Times and Laws of God? And of unthronding Christ, the LAW-GIVER? Likewise, whether King and Kingdom, had better continue in the Little-Horn-Changes (which they are sworn to) or be forswn to keep the COMMANDMENTS of God and the FAITH of Jesus.